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HE USE OF ROMANIZED

The use of the Roman alphabet, which some missionaries urged very strongly as a means to teracy, is being made a political tool by the Communist Party, according to a report by illman Durdin in the New York Times. The Sinkiang Regional People's Council has just approved plans for writing two important minority languages in the northwest in Romanized. They e Uighur and Kazakh. These Moslem tribes have in the past written their language with the rabic alphabet. In 1956 Peking announced a plan to change to the use of the Cyrillic or ssian alphabet. This would have given them the same written language as the same ethnic roups on the Russian side of the border have, and would presumably have fostered the sense of nity between Russian and Chinese Uighurs and Kazakhs, and this apparently the Chinese Communist authorities did not want to do. Instead they hope to increase the sense of unity within eir own borders by the common use of a Romanized alphabet.

There are nearly four million Uighurs in China, making them the second largest minority roup. The largest is the Chuang tribe in South China. This and other tribes of the south and outhwest are already using Romanized. The Kazakhs number 600,000. The Buddhist Mongols ithin China make up a minority group of 1,600,000, and it is believed that the Romanizing rocess is also under way for their language, although they have a centuries-old alphabet of eir own. Mr. Durdin conjectures that the Tibetan language will eventually also be Romanized.

Among the Chinese people themselves, however, their various coastal dialects are not being standardized through Romanization; rather, the aim here is to replace them by the use of uoyu. For example the January 25 Tien Feng, just received, has a short article urging the e of "P'u-t'ung-hua" (the common language). The writer, a Shanghai resident, begins thus: One Sunday morning as I was going to church and walking down the busy Nanking Road, I w many fresh posters which had been put up, urging the use of p'u-t'ung-hua. One of them ad, 'Promote earnestly the use of p'u-t'ung-hua, everybody use it, always use it, everyhere use it.' In addition there were many propaganda teams and propaganda stations, anned by students, who with talking and singing were telling everybody to use p'u-t'ung-ua." The writer goes on to approve this propaganda, and then points out that although the e of p'u-t'ung-hua is already common in Shanghai on buses and trains, in schools and shops, ill most preachers in Shanghai continue to preach in the Shanghai dialect. He calls upon em to answer the call of the Communist Party and begin preaching in the p'u-t'ung-hua, d urge all their church-members to use the same in their conversation.

Presumably the same sort of pressure is being exerted in all the local coastal dialect areas,

ssued bi-weekly to keep mission boards and missionaries informed on Christian work in China. nformation from Chinese church magazines and other Chinese sources is passed on as objecively as possible, with a minimum of interpretation. When interpretation is necessary, it is enlosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic $2.50, Overeas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

from Shanghai down to Canton, and it will be interesting to see what success the drive attains.

CHINA ENTERING THE SIXTIES

Tillman Durdin, in an article in the March 27 New York Times, sums up the present situation in mainland China as seen from Hong Kong. The emphasis on the Great Leap Forward continues, but in a somewhat less hysterical fashion. In rural communes the attempt at extreme centralization has been given up, but the commune organization remains, and is even being extended into the cities, in order to release millions more women for productive labor outside the home. Last year's poor farm report has led to a greater emphasis on agriculture, which involves the production of more agricultural tools and machines, extending the cultivated area, expanding irrigation facilities, and increasing the use of fertilizers.

The particular drive for 1960 is on the study of Maoism, and this emphasis is confirmed by the two issues of Tien Feng for 1960 which we have received. The feature article in the first one is copied from the Peking People's Daily, on "Prospects for the Sixties"; one of its concerns is with the important tasks of 1960, the main one of which is Political Study. This is considered so important that the second 1960 issue adds several short articles of commentary on it.

MISS LIAO HUNG-YIN'S REPORT

The Canadian Far Eastern Newsletter for March carries a report from Miss Liao Hung-yin, formerly professor of chemistry in West China Union University. In 1944 she married Derek Bryan of the British Embassy and went to London to live. In 1959 she revisited China and on her return reported to Mrs. Muriel Brown in Canada what she had seen and heard.

Her family home is in Changtin, Fukien, near the Kiangsi border. Of the family of 40, she is the only one who is a Christian (She is a Quaker). The members of the clan live in five or six houses in Changtin, and look upon Miss Liao's oldest brother as the head of the clan. He is a retired Middle School teacher, with a pension of 70% of his former salary. She had three outstanding impressions of changes that had taken place in Changtin: 1. The standards of health, hygiene and education are greatly improved. 2. Class distinctions have disappeared and people have no sense of inequality. 3. There is a complete absence of any feeling of insecurity, worry, fear, suspicion or hatred.

Her comments on the church situation are of interest. She was in China for seven Sundays but most of them were spent on the train, and she reports only one church service she attended, an Anglican church in Peking. "The sermon was very long and so poor that several people fell asleep and I had great difficulty keeping awake. The church was one third full and I counted about 85, with very few young people. Because it was Communion Sunday, there was no time to talk to members afterwards as I had intended."

In Chengtu she apparently did not have an opportunity to attend church, but since she had many old friends there she was able to get first hand reports of conditions in the churches. In talking with several Quaker friends she learned that after sitting together with the other denominations for several months they had decided that they didn't feel at home in that kind of service and would go back to their own meeting for worship. "Other denominations were talking of following suit when we were there. The Quakers, like the others, have the same problem as many years ago - that the young people do not go to Sunday meetings except at Christmas."

She also had talks with friends in other churches - Anglican, Congregational and Baptist. (Did she misunderstand Methodist - Wei Li Kung Hui - to be Congregational - Kung Li Hui? There are no Congregational churches in Chengtu.) She says that they were all carrying on as before, and that the Baptists in particular were flourishing. In talking with them she admitted that living in Christian Britain she found it more and more difficult to continue believing in the Christian religion, and asked them how they were able to maintain their faith in this agnostic society. "They emphatically reminded me of our past experiences, how we had told people about the love of God and the brotherhood of man - inside the churches, in Sunday-schools, in study groups, in YMCA and YWCA. But in those days it all sounded hollow and

full of hypocrisy and we ourselves had felt that we were cheating the uninitiated, because in actual life everything was exactly the opposite to what we tried to tell people about the Gospel of Jesus. I could not agree more. They further said that it was only since Liberation that what they tried to tell people about the teaching of Jesus had relevance to the actual life of the people, and now they could practise their beliefs."

From this she draws the following conclusion: "I can't help feeling, Mrs. Brown, that the Chinese people are really becoming the children of God because I think they are doing His will. Who has the right to determine how God could and would work out His own will? History may show that the Kingdom of God on earth may not be brought about by those who call 'Lord, Lord' but by those who, though not knowing the first New Testament commandment, nevertheless go all out in carrying out the second one."

AMOY HOSPITAL REPORT

The January 25 Tien Feng carries an article which is an interview with a retired nurse of what was formerly the Hope and Wilhelmina Hospital of the Reformed Church in America. Her name is Wen Yu-ying. The article was originally published in the Amoy Daily for November 7, 1959, and then reprinted in this number of Tien Feng. Evidently the interviewer was a non-Christian reporter of this Daily, and so he says nothing about Miss Wen being a Christian, though the chances are that she is. She received her nurse's diploma from the training school of this Hospital in 1929, and then came on the staff of the Hospital. The reporter in telling what an effective nurse she was says something which is so absurd that we might suspect he was joking, only since the Communists never joke, it has to be set down as malicious slander. The American superintendent and the American doctors in the Hospital used to complain to her that she took too good care of the patients so that they got well too quickly. "If they get well so quickly, what will we have to live on?" In 1958 she was retired at the age of 62, and the Hospital gave her a retirement pension of about $50. a month.

Much of the article is devoted to telling how much better conditions in the Hospital are now than before Liberation.

HONG KONG BIBLE HOUSE

During the past ten years, the Hong Kong Bible House has produced half a million each of whole Bibles and New Testaments, two million copies of the Gospel of John, and one million of Luke. Of Character-Phonetic Scriptures they produced 2140 Bibles, 9,500 Testaments and 3,500 portions. In the combination Chinese-English form 37,000 Testaments and 30,000 portions have been produced. 35,000 portions have been printed in various Taiwanese tribal dialects. A revision of the Amoy Romanized Bible is in the press, and a new edition of the Cantonese Colloquial Bible has recently come from the press. Rev. Lu Chen-chung, whose translation of the New Testament is widely known, is now working on the Old Testament, and has completed the translation of Isaiah. 80% of the sales is divided fairly evenly between Taiwan and Hong Kong, with the rest being accounted for by the Philippines, Thailand, Malaya, etc. The demand for the better quality leather bound scriptures has grown to the place where they now need three binding firms to supply them, instead of one as in previous years.

Among the HKBH publications is a Chinese version of "Mary Jones and Her Bible.

MISSIONARY NEWS

Bishop Robert F. Wilner, Episcopal missionary for 38 years in China and the Philippines, died in Tunkhannock, Pa., on March 24.

Mr. Ellis Wells Hubbard, son of American Board missionary Hugh Hubbard, and himself for a short time at the beginning of the war a missionary working with the North China Christian Rural Service Union, died on February 2.

Dr. Williams Cochran, former Presbyterian missionary in the Taylor-Hodge Memorial Hospital in Paotingfu, Hopei, died in Massachusetts on March 29.

Miss Emma Lyon, Disciples missionary for 42 years in Nanking, died in Columbia, Missouri, on April 1.

Miss Ellen Nielsen at the age of 88 is still living in Takushan, Liaotung, and has recently refused a renewed invitation from the Danish Missionary Society to bring her back to her homeland. She has been in China since 1899, and for more than twenty years has been registered as a Chinese citizen. She has been in failing health during the past few years, but continues mentally alert, and carries on a wide correspondence with friends in Denmark and elsewhere.

CHURCH NEWS

On March 2 a 650-member Christian body representing both Chinese and foreign Protestants in Taiwan issued a statement voicing opposition to any recognition or appeasement of the Chinese Reds. "We are unalterably opposed to Communism which is militant atheism and anti-God," the statement said. "We oppose any recognition or appeasement of the Communist regime on the Chinese mainland" and "we deplore the bondage Christians suffer on mainland China and pray for their release," the statement added.

The Magazine Christianity Today for March 28 has a rather incredible article entitled Red China's Theology. It comes from a two-volume work published by a Roman Catholic professor of logic in the San Marcos University of Lima, Peru, a man by the name of Francisco Miro Quesada. He and a fellow Peruvian visited Nanking, how long ago is not stated, but apparently fairly recently, and met there a young Chinese who introduced himself as a Protestant professor of theology and "president of the association of theologians." This sounds as if he might be Bishop K.H. Ting, but he is not named in the article or the book, and when the visitors asked him for his opinion of Karl Barth, John Henry Newman, and other similarly well known theologians of the West, he apparently had never heard of them. It is possible of course that he did not recognize the names when pronounced with a Spanish accent. They asked him for his idea of theology, and he replied "Theology as taught in the new China is a science whose mission it is to contribute to the victory of the working classes." I doubt if Bishop Ting would define theology in this way.

GENERAL NEWS

Chinese Nationalist Ambassador George K.C. Yeh, in a speech on March 7, commented on the continuing opposition to the Communist Government on the mainland, and said, "In January, 1958, Lo Jui-ching, then head of the secret police and now chief of the general staff of the Communist armed forces, reported officially that the suppression campaign just concluded had netted 2,340,000 anti-Communists and no fewer than 3,000 anti-Communist organizations."

Several reports have come in of the celebration of "Love The People Month" in January from Shanghai, Canton, etc. It seems to be directed especially to public servants of one kind or another, to get them to step up their performance of the Boy Scout type of good deeds.

A television station was opened in Changchun in January. Four were previously already in operation, in Peking, Shanghai, Canton and Harbin.

A recent article in the Red Flag magazine has aroused wide comment. It was reprinted on the front page of all the Peking newspapers, and a resume of it was sent by the Hsin Hua News Agency to Hong Kong, where all the foreign correspondents picked it up. It goes a long way in the direction of glorifying war as a legitimate instrument of Communist expansion. It points out that after the first World War the Soviet Republic was born, after the second World War the whole Socialist camp of today with its 900 millions of people resulted, and so we may suppose that after a third World War "the whole structure of imperialism will utterly collapse." The article is generally looked upon as a repudiation of Krushchev's idea of peaceful coexistence.

A Foochow report of last August stated that the city had ten institutions of higher learning, 51 middle schools and 200 primary schools. Total number of students was 140,000, about one fourth of the population.

The Governor of Tsinghai, in an official report published in the Tsinghai Daily for December 6, 1959, has described the armed rebellion that took place there in 1958, according to a March 12 despatch from Tillman Durdin in Hong Kong. The Governor does not say how many persons took part in the rebellion, but Anna Louise Strong, who is living in Peking, put the number at from two to three thousand. The Governor of course gives the Communist explanation of the rebellion as a class struggle, but says that the reactionary rulers "used the guise of protecting the interests of the national religion," that is, Lamaism.